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## WOMANLY EDUCATION FOR WOMAN \*

On a subject which is so well worn and which has been so long and so thoroughly discussed as the education of women, I cannot hope to say much that is new, nor can I, with an experience in teaching extending over a period of less than ten years, pretend to speak with any great weight of authority. What I shall try to do, then, is to indicate briefly what have been the tendencies in the past in collegiate training for women, and what seem to be some of the leading tendencies of to-day. In these tendencies I shall seek to discriminate between the good and the bad and to point out some of the lines along which, it seems to me, the education of women should be further developed.

One of the most striking evidences of progress in our twentieth century civilization as compared with the seventeenth and even with the nineteenth century, is the emancipation of woman, the recognition of her civil rights before the law, the proper appreciation of her place in society, and a higher, more worthy conception of her intellectual abilities and attainments. In this very fact, the emancipation of woman, Dr. Henry Van Dyke, in a recent inspiring book, "Essays in Application," finds a hopeful answer to his question, "Is the World Growing Better?"

"In Shakespeare's time," he tells us, "a woman's existence, in the eye of the law, was merged in that of her husband. A man could say of his wife: 'She is my goods, my chattels; she is my house, my household stuff, my field, my barn, my horse, my ox, my anything.' The very presents which he gave her were still his property. He could beat her. He could deprive her of the guardianship of her children. It was not until the end of the seventeenth century that the law secured her right to the separate use of her property, and not until the middle of the nineteenth century that the legislation of Great Britain and

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\* Address delivered before the Richmond Education Association, Richmond, Va., March 1, 1907.

America began to recognize her as a person entitled to work and receive wages, to dispose of her own earnings, to have an equal share in the guardianship of her children. Surely it is an immense gain that woman should be treated as a human being."

Though the civil and legal rights of women were thus at last recognized by the middle of the nineteenth century, it took many years to break down the obstinate prejudice against higher education for women, and it was not until some years later that they were accorded anything like adequate opportunities for true collegiate training. In 1865, hardly more than forty years ago, Vassar, the first college for women, was opened for students. The venerable founder, in his first address to his newly elected Board of Trustees, asserts woman's equality with man in intellectual affairs, and insists on her right to the same intellectual development.

"It occurred to me," he wrote, "that woman, having received from her Creator the same intellectual constitution, has the same right as man to intellectual development."

At a later meeting of the Board he discusses the effect of such intellectual development upon her character, and concludes that it can in no way harm her true womanliness:

"It is my hope—it was my only hope and desire—indeed, it has been the main incentive to all I have already done, or may hereafter do, or hope to do, to inaugurate a new era in the history and life of woman. The attempt you are to aid me in making fails wholly of its point if it be not an advance, and a decided advance. I wish to give one sex all the advantages too long monopolized by the other. Ours is, and is to be, an institution for women—not men. In all its labors, positions, rewards, and hopes, the idea is the development and exposition, and the marshalling to the front and the preferment of women—of their powers on every side, demonstrative of their equality with men—demonstrative, indeed, of such capacities as in certain fixed directions surpass those of men. This, I conceive, may be fully accomplished within the rational limits of true womanliness, and without the slightest hazard to the attractiveness of her character. We are indeed already defeated before we com-

mence, if such development be in the least dangerous to the dearest attributes of her sex. We are not the less defeated, if it be hazardous for her to avail herself of her highest educated powers when that point is gained. We are defeated if we start upon the assumption that she has no powers, save those she may derive or imitate from the other sex. We are defeated if we recognize the idea that she may not, with every propriety, contribute to the world the benefits of matured faculties which education evokes. We are especially defeated if we fail to express by our acts our practical belief in her preëminent powers as an instructor of her own sex."

Though a plain business man, with no pretensions to literary training, Mr. Vassar appears to have had a large stock of common sense, and broad, clear ideas on education. With no definite educational system of his own to propose, he had, nevertheless, specific ideas as to the proper collegiate training for women, and outlined his views as to the character and aims of the College as follows:

"I wish that the course of study should embrace at least the following particulars: The English Language and its Literature; other Modern Languages; the Ancient Classics, as far as may be demanded by the spirit of the times; the Mathematics, to such an extent as may be deemed advisable; all the branches of Natural Science, with full apparatus, cabinets, collections, and conservatories for visible illustration; Anatomy, Physiology, and Hygiene, with practical reference to the laws of health of the sex; Intellectual Philosophy; the elements of Political Economy; some knowledge of the Federal and State Constitutions and Laws; Moral Science, particularly as bearing on the filial, conjugal, and parental relations; Æsthetics, as treating of the beautiful in Nature and Art, and to be illustrated by an extensive Gallery of Art; Domestic Economy, practically taught, as far as possible, in order to prepare the graduates to become skillful housekeepers; last, and most important of all, the daily systematic Reading and Study of the Holy Scriptures, as the only and all-sufficient rule of Christian faith and practice."

I want to emphasize particularly in passing what he has to say about domestic economy, for though his suggestion seems

to have been ignored then and subsequently at Vassar, his views anticipated one of the modern tendencies in the education of women, a tendency about which I shall have something to say later on.

The views of the Board of Trustees and of the Faculty as to the proper course or courses of study do not seem to have been more definite than those of the Founder himself. The lack of anything like strict entrance requirements and the consequent want of preparation on the part of a large majority of the three hundred students that entered the first session, made the problem a peculiarly difficult one. In a "Historical Sketch of Vassar College," published in 1876, from which I have derived my information, the problem is thus stated:

"The problem, then, was to devise a system of true liberal education for women. What should it be? What elements of instruction should it embrace, and in what relative proportions? At what grade of advancement should its curriculum begin, and to what extent should it be carried? Supposing the conditions of a liberal education for men to be settled, were those for the other sex to be the same? or, if different, in what particulars? Should there be, as some thought, relatively less of mathematics and more of languages, less of science and more of literature? Should the 'dead' languages be replaced by the living? Should the course, as a whole, be less severe and disciplinary, more popular and æsthetical? And, finally, should the studies be prescribed or optional?

"On all these points there was much diversity of opinion among thinking men, and experience had settled nothing. It was idle to expect to settle them by authority. The College had no authority, and being without endowments, was itself dependent on securing a large number of students for the support of its expensive system of instruction. Public sentiment, therefore, must be taken with it in its plans, or they would fail, quite irrespectively of their theoretical merits.

"The best thing to be done was, manifestly, to begin with a provisional plan, allowing opportunity for the public sentiment to declare itself, and taking time to mature the permanent course in the light of experience. Such a plan was outlined,

and published as a 'prospectus' in the spring of 1865. It offered instruction in all the branches of a collegiate course, but prescribed no uniform arrangement of them. The only prerequisites to admission were that the candidate should be over fifteen years of age, and should be prepared for examination in arithmetic, English grammar, modern geography, and American history. The prospectus exhibited the titles of studies to be taught in the College, grouped together loosely in distinct departments of instruction; but added: 'This scheme must be regarded as merely tentative. The Board reserves its final decision on the distribution of studies until experience has developed the wants of the community, and the whole subject has been maturely canvassed by the Faculty.' "

In 1875, ten years later, both Wellesley and Smith were opened for students, and in both cases the founders laid stress on the need of giving opportunities for the education of women equal to those afforded for men. The announced purpose of Wellesley College was to "give to young women opportunities for education equivalent to those usually provided in colleges for men." Throughout his work the founder aimed to put into visible form his ideal of the higher education for women, "the supreme development and unfolding of every power and faculty." Miss Sophia Smith stated as her object in founding Smith College: "The establishment and maintenance of an institution for the higher education of young women, with the design to furnish them means and facilities for education equal to those which are afforded for young men."

Ten years later, in 1885, Bryn Mawr was opened for students. By the will of the founder, Dr. Joseph W. Taylor of Burlington, New Jersey, the greater part of his estate was left for the purpose of establishing and maintaining an institution of advanced learning for women.

The Woman's College of Baltimore, which opened its doors in 1888, was the first college for women to announce a distinctive policy for women. "The ideal entertained by the founders of the College is the formation of womanly character for womanly ends — a character appreciative of excellence, capable of adaptation to whatever responsibilities life may bring, efficient alike

in the duties of the home and of society, resourceful in leisure, reverent toward accepted truths, yet intelligently regardful of progressive ideas, earnest and purposeful, but gentle and self-controlled."

The founders of the Randolph-Macon Woman's College in Lynchburg, which was opened for students in 1891, and which like the Baltimore College is under the auspices of the Methodist Church, had a similar purpose in view, the development of well-rounded womanhood:

"We wish to establish in Virginia a College where our young women may obtain an education equal to that given in our best colleges for men, and under environments in harmony with the highest ideals of womanhood, where the dignity and strength of fully developed faculties and the charm of the highest literary culture may be acquired without loss to woman's crowning glory: her gentleness and grace."

Now, while doing full justice to the motives which animated the founders of Vassar, Smith, Wellesley, and Bryn Mawr, while clearly recognizing their disinterested desire to give to woman rights that had long been denied her, while appreciating the immense difficulty of the problems that they have had to solve, I cannot help feeling that in all these institutions there has been from the very start an unfortunate tendency to compare woman's intellect with man's, and to insist too strongly on the development of woman's mind along exactly the same line with man's; in other words, there has been an inclination to ignore almost altogether differences of sex, of temperament, and of physical constitution.

In the South, on the other hand, there has been from the outset a tendency even more unfortunate to lay too much stress on what used to be called the "ornamental" branches. If the education given in the Northern colleges for women was inclined to be too severely intellectual, that offered in our Southern so-called "female" institutes and seminaries tended to become too superficial. In the North, music and art, at least on the practical side, occupy a subordinate position in the college course. In the South, on the contrary, these so-called "ornamental" branches, being extra studies, bring in a large share to the

revenue of the school, consequently are encouraged by the authorities and absorb too much of the student's attention. In the South we have too many "specials" in music and art. As long, however, as our schools are altogether dependent on students' fees, we can hardly hope for any radical change in this direction.

After this brief, and by no means exhaustive, review of the field, two questions naturally present themselves:

First: Should the courses offered in colleges for women be different from those given in men's colleges?

Second: Should the studies pursued in women's colleges follow along exactly the same lines as the corresponding studies in colleges for men?

The answer to the first question involves a discussion of woman's work in life. Does woman's work lie in exactly the same sphere with man's? The answer to the second question concerns the development of woman's character. Is her ideal type to be the same as that of man?

Let us consider now the first question. It is generally conceded, I believe, that what constitutes a liberal education for man should furnish a liberal education for woman also. No single study that is considered a part of man's collegiate course is now omitted from the curricula of women's colleges, and all departments of knowledge are open to women. This is as it should be, for we want a type of woman as broad and liberal as possible in knowledge of the world and of all phases of humanity. For with knowledge usually comes sympathy. But in the education of women attention should, as far as possible, be centered on those studies which touch more closely women's work and women's lives, and which are most likely to develop their highest and truest womanly qualities. Now, if you ask me what is woman's work, I should find it hard to give you a very definite answer, for of recent years women have found a place in almost every field of manual labor and of intellectual activity. I would not make a plea for the narrowing of women's influence, for a limiting of the field, but for a deepening of the channel. Educated purely as woman, with all her qualities of modesty, sympathy, patience, endurance, hope, courage, faith, loyalty, devo-



tion to duty developed to the full, she is an untold power for good. Educated as man, with her intellectual side developed at the expense of these gentler, finer qualities, she becomes unsexed, and is robbed of more than half her strength and influence.

Hence I should say that, without sacrificing the necessary intellectual training and careful discipline without which no education is complete, our college courses for women should lay special stress on the study of literature, music and art (including the so-called arts and crafts), domestic economy, and economics, or social science.

The importance of the study of literature in English and in the modern languages is now so clearly recognized as an essential part of any collegiate training, that I shall need to place little emphasis upon it. What I should like to make a plea for, however, is the study of literature as an art and not as a science. Our young women of to-day need to be brought into sympathetic, vital touch with the thoughts and feelings of the great masters of literature, rather than to be drilled in laboratory methods of dissecting and anatomizing. And in a day when so many women enter upon literature as a profession, they need less formal rhetoric and more practical work in composition.

Music and art should occupy a prominent place in all college courses for women as a necessary part of culture, and both the practical and theoretical work should be placed on a high plane. In many of the Northern colleges for women there is a tendency to crowd out both branches or to reduce the study to the theory and history of each subject. In some of our Southern institutions, on the other hand, they are regarded as extras or as mere accomplishments, and too great emphasis is laid upon parlor performances. It is always extremely difficult to adjust music and art to the more strictly academic studies, so that a proper balance may be preserved. Instead of being regarded as extras, they are now, in all of the leading colleges, placed in line with other studies and count towards a degree. This is a decided gain.

In addition to its purely cultural value, the study of art in its practical application to life has opened up new and delightful

fields of work for women. The whole problem of house furnishing and house decoration, for example, should be in the hands of women, and, I believe, will eventually be considered as their special work. The colleges, recognizing the opportunity for women along this line, have, in many instances, included in their art courses the study of designs for wall papers, and patterns for carpets, for curtains, and for furniture. The making of china and pottery, too, should be a part of women's work, and Sophie Newcomb, in New Orleans, is a pioneer among our Southern colleges in this special line. Such work, however, is usually considered purely for its commercial value, and is generally left to the separate industrial schools. But, to my mind, such training is equally essential to every woman that has or hopes to have a home of her own, and I think all of our colleges for women should include in their art courses practical work in the furnishing and decoration of the house.

This leads me to the question of domestic economy, or the practical management of household affairs, another line in which the courses for women should diverge from those for men. In this day of minute specialization we have, as I have already indicated, separate industrial schools for women, where they may prepare themselves for professional work. But such schools are apt to be lacking in that broader outlook so essential to true culture, and the courses are usually directed to purely practical ends, with a view to the student's earning her own livelihood. I cannot stop here to go into the whole question of industrial education for women. It is a broad subject, and I do not pretend to an intimate acquaintance with it. But I do wish to say, with all the emphasis I am capable of, that every well-educated woman should know a good deal about that complex and perplexing subject, domestic economy.

Our college girls are far too busy with their studies to learn housekeeping at home, and they certainly don't learn anything about it at college, except to make fudge, or scrambled eggs, or Welsh rabbit for midnight feasts. The home training for girls is not what it used to be, and the college does not supply the lack. Our public schools, it is true, now have in nearly all cases practical work in cooking, and I think our colleges should

continue this work along both theoretical and practical lines, and broaden and deepen it and give it true dignity. It is argued, however, that such work should be done at home, and that at college it interferes with the more serious intellectual studies. But the home, as I have just said, does not nowadays supply the training, and though at college the problem is to adjust the two lines of study, it can be done with judicious management, as laboratory investigations in chemistry or field experiments in agriculture are made to illustrate and enforce the theoretical work. For a long time it was thought that agriculture, too, could be learned far better at home on the farm in the furrow behind the plow. And if this work in domestic economy does interfere with the more serious intellectual training, what of that? Every mother will agree with me that she can spare in her daughter a little intellectuality for the sake of a little more domesticity.

In the complex life of to-day, we need women that can manage the household and make the wheels run without a hitch and without noise. And this task of household management seems to be becoming each year increasingly difficult, calling for women developed along every line. The servant problem throws heavier burdens than ever upon the mistress of the house, and yet, in spite of all this, many a young bride takes charge of a home with absolutely no experience in the management of the household. It is pitiable. It is wrong. Though our Western colleges are paying great attention to this line of women's work, our Southern colleges are doing little or nothing to help solve the problem. They could and should do much.

In the country districts, far removed from the markets, the problem of household economy is even more difficult. Besides having on her shoulders the burden of housekeeping, the mistress of the house needs to know something of hygiene, of medicine, and of emergency nursing, and chiefly upon her rests the care and teaching of the younger children. From morning till night she is a household drudge. Is it any wonder that the young women, to avoid such a fate, are, like the young men, leaving the country and seeking places in the stores and in the factories? And just here lies the danger to our civilization in

the overcrowding of the towns, in the awful life of the tenement house, which Mr. Jacob Riis and Miss Jane Addams are doing so much to ameliorate. In the large cities of the North this crowding is due largely to immigration. In the South it is due chiefly to the almost hopeless condition of country life, especially in the districts remote from the railway and dependent for contact with the outside world upon those continuous mud holes and pig-wallows euphemistically entitled roads, or highways.

Now, as the Co-operative Education Association has selected as its distinctive work the enrichment of rural life in Virginia, it seems to me that the women might take as their special line the problem of how to improve conditions of life on the farm for women.<sup>1</sup> If, as is probable, this line of work has already been mapped out by the energetic directors of the Co-operative Education Association, I trust there is no harm in my speaking of it here and emphasizing the splendid opportunities that lie before the graduates of our colleges for women. For this work we need trained teachers from the colleges, who, at meetings of county or district teachers, can lecture on hygiene and domestic economy, and who are willing to visit country homes and bring new methods and new life into the daily routine and drudgery of household work.

For the young women on the farm, there are, it seems to me, two special lines of work in which they should be taught and encouraged to spend their energies, and these are: dairying and poultry raising. Yet, so far as I am aware, there is no school in the South, certainly none in Virginia, where such work is taught to women. Surely such work belongs more properly to women and is more remunerative and more healthful than selling cloth behind the counter, or clicking away at the typewriter from morning till night. There seems to me no reason why our colleges for women, more especially the industrial colleges, should not have practical courses in dairying and poultry raising. It may not be altogether practicable, but what does seem a feasi-

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<sup>1</sup> For an instructive example, see the splendid, helpful work being done by the College of Agriculture at Cornell, and consult the *Farmers Wives' Reading Course Bulletins* issued under the supervision of Martha Van Reus-selaer.

ble plan is the establishment of model dairies and poultry farms in connection with the proposed experiment farms, so that while the young men are learning to make the soil more productive, the young women may develop other features of farm life no less important and remunerative. We need to bring into the lives of the women on the farm new interests, new hopes, new enthusiasm, so that life may no longer be one ceaseless grind, but may become filled with the happiness and blessedness of congenial labor. And for leaders in bringing about such an ideal state of affairs, we shall have to look more and more to the graduates of our colleges for women.

In connection with domestic economy and dealing with the problem of bettering social conditions among the poor and the laboring classes, economics, or social science, has, of late years, received more and more attention in the colleges for women; and in most of the large cities of the North, college and university settlements have been formed by college women for the practical working out of social theories learned from lectures and textbooks. In the South this phase of women's work has not yet begun to receive proper attention in our women's colleges. The very work which, under the auspices of the Co-operative Education Association, is being attempted by the Civic Improvement Leagues throughout Virginia, calls for women, not only full of enthusiasm, but specially trained along definite lines.

For any kind of charitable work we need women who realize the necessity of studying social conditions, of investigating carefully all the facts of a given case, the influences of heredity and environment, for example, before they venture to take a single step for reform. With many such movements in the South the great difficulty has been the lack of trained leaders. Excellent as is the work already accomplished and now being done by the Van Dyke League in Lynchburg, the members of that organization will tell you that what they need just now more than all else is trained leadership along certain lines. There, as in every such undertaking, they need leaders who can diagnose social evils and suggest a remedy, just as in case of an epidemic we need a specialist to search out the cause and tell us how to improve the conditions and stamp out the disease. Such work requires some-

thing more than sentiment, more than good will, more than loving kindness and mercy and charity, more even than money, though all these we must have. In solving all practical social problems what we need is tact, training, and experience. Our colleges, then, should develop the natural tact of our young women, should furnish them with the necessary training and experience, and should send out each year enthusiastic workers, to take their places as leaders in the task of civic and social improvement wherever they may be needed in town or country throughout the State and Nation.

And now I have taken up so much time with the first question and its answer that I have little space left for the second: Should the studies for men and for women follow along exactly the same line? Are we to develop women as women or as men? This question is so closely connected with the first, that I have already anticipated and indicated the answer in much that I have said before. Whatever may be urged as to woman's intellectual equality with man, I believe with all my heart that that education which takes no account of differences of sex is misdirected and mischievous. And that education which fills a woman's soul with foolish notions of a glorious independence apart from man and apart from home is, I am convinced, equally pernicious. Because some women have to struggle alone for a livelihood — more's the pity — it does not follow that all women are to be educated for strenuous competition with men, shoulder to shoulder in business relations. It can never be too strongly emphasized or too often repeated that home is the centre of woman's influence and the source of her power, and the instruction in every subject of study should be directed with that important fact ever in view.

Yet no one can deny, it appears to me, that modern college education makes away from the home rather than toward it. Let us ask ourselves, Are our colleges sending out young women that fulfill all our hopes and expectations? Of course every mother thinks her daughter the absolute norm of perfection, but looking at what we may call the abstract type of modern college graduate, may we consider her altogether satisfactory? From the teacher's point of view, I must confess

frankly I do not. It is difficult and somewhat dangerous to particularize, but, according to my observation, the two chief faults of the modern college girl are her extravagance and her lack of poise and of definite purpose. Now I wish to make no sweeping charges and no hasty, broad generalizations to draw forth indignant protests. What I mean to say is that these two faults are exceedingly common in our girls' schools in the South. It is but just to add, however, that these faults are characteristic of American social life to-day, and that they originate in the home, and the burden of them rests upon the shoulders of the parents themselves. In the average home of to-day there are to be seen the extravagance and lack of restraint and lofty ideal purpose which are reflected in the daughters at college.

One other criticism may be made of college life for women, and that is, it has become in every way too strenuous both in study and in athletics, resulting often in lifelong injury to health. Women are more conscientious than men, and in their studies subject themselves to far greater nervous strain, and the college course leaves little time for relaxation or repose. Even games for women are now exciting and dangerous. Basket ball is played with the same nervous intensity with which football is played at men's colleges, so that the atmosphere of most colleges for women is pervaded with a spirit of worry and haste and restless activity. In a forceful article in the *Atlantic* for January, 1892, entitled "The Greatest Need of College Girls," Miss Annie Payson Call draws attention to this unwholesome spirit and urges the absolute necessity for greater repose:

"No one who has been an inmate of a large college for women will deny the general state of rush and hurry which prevails there. 'No time,' is the cry from morning until night. Worry and hurry mark the average condition of the schoolgirl. If she is not hurried or worried herself, through the happy possession of a phlegmatic temperament, she cannot entirely resist the pressure about her. The spirit of the place is too strong for an individual to be in it and not of it. The strain is evident in the faces of students and teachers. It is evident in the number who annually break down from overstudy. More pitifully evident is it in those who have not wholly broken down, but are

near enough the verge of disaster to have forgotten what a normal state of mind and body is. We can only think in the presence of such an one, What a magnificent specimen of womanhood that might have been, with a constitution that holds its own through such daily strain, and does not give in completely! This greatest physical need among studious women is so evident that those who will can see it. Those who will not see it are living in so abnormal a state that they do not recognize the want because of their necessity."

This was written fifteen years ago, and matters have grown worse instead of mending. Neither our college girls nor our college boys have learned the meaning and necessity of absolute rest or nerve-resting repose. Few ever seem to enjoy an hour of undisturbed, quiet contemplation, when with mind and heart emptied of worry and care, the whole physical and intellectual being seems to relax, become passive, and open itself to the beneficent influences of nature, or to silent communion with God. How many of our college men or women have ever entered into that mood of Wordsworth —

. . . that serene and blessed mood  
In which the affections gently lead us on —  
Until, the breath of the corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul:  
While with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things.<sup>2</sup>

Such a mood of apparently meaningless mysticism to the casual reader seems foreign to our strenuous age, yet we need more of it among our young women, as an antidote against the frivolity and shallowness of modern society life.

Instead of teaching our college girls that they have intellects equal to men's, and that they must declare their independence and prove their equality, we should seek to open their eyes and give them something of that spiritual vision that Ruskin speaks of:

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<sup>2</sup> "Lines Composed a Few Miles Above Tintern Abbey." (41-49).



“The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion — all in one.”

What, then, finally is the type of college woman that we should seek to send forth from our Southern colleges? I think we need to revert more to the ideal of womanhood in the Old South before the Civil War, which remains in nearly all respects the finest type that the modern world has seen. Let me bring that ideal before you in the words of a man<sup>3</sup> who had intimate knowledge of it and who knew how to paint it clearly and truthfully, without one exaggerated line:

“She was . . . the key-stone of the domestic economy which bound all the rest of the structure and gave it its beauty. From early morn till morn again the most important and delicate concerns of the plantation were her charge and care. She gave out and directed all the work of the women. From superintending the setting of the turkeys to fighting a pestilence, there was nothing which was not her work. She was mistress, manager, doctor, nurse, counsellor, seamstress, teacher, house-keeper, slave, all at once. She was at the beck and call of everyone, especially of her husband, to whom she was ‘guide, philosopher, and friend.’ . . . .

“Her life was one long act of devotion — devotion to God, devotion to her husband, devotion to her children, devotion to her servants, to her friends, to the poor, to humanity. Nothing happened within the range of her knowledge that her sympathy did not reach and her charity and wisdom did not ameliorate. She was the head and front of the church; an unmitred bishop *in partibus*, more effectual than the vestry or deacons, more earnest than the rector; she managed her family, regulated her servants, fed the poor, nursed the sick, consoled the bereaved. . . . With her own hands administering medicines or food; ever by her cheeriness inspiring new hope, by her strength giving courage, by her presence awaking faith; telling in her soft

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<sup>3</sup> Thomas Nelson Page, “Social Life in Old Virginia Before the War.”

voice to dying ears the story of the suffering Saviour; with her hope soothing the troubled spirit, and lighting with her own faith the path down into the valley of the dark shadow. What poor person was there, however inaccessible the cabin, that was sick or destitute and knew not her charity! Who that was bereaved that had not her sympathy!

"The training of her children was her work. She watched over them, inspired them, led them, governed them; her will impelled them; her word to them, as to her servants, was law. She reaped the reward. If she admired them, she was too wise to let them know it; but her sympathy and tenderness was theirs always, and they worshipped her."

We must remember that there were no women's colleges in those days to teach the relative food values of potatoes and cabbages, the percentage of proteids in milk, the science of relieving the necessities of the poor, or the proper method of managing a household and rearing children according to sound pedagogical principles. And yet, does the modern college girl, with all her advantages and training, surpass this type, or even measure up to it?

Though I haven't quite reached that grandfatherly age that leads me to exalt the past unduly at the expense of the present, I do believe that in the rapid social revolution that followed immediately after the Civil War, and in the marvellous commercial development of the South in recent years, there has been too violent a breaking away from good old social traditions. Radicalism that cuts loose completely from the past is even more dangerous than conservatism that clings too closely to it. Among our young women of to-day we miss that exquisite grace, that refinement, rare tact, wonderful directing power, calm dignity, and absolute self-possession which characterized the women of the Old South. Our social code is too lax, our manners too free, and our young women are not sufficiently subjected to discipline and restraint. To check this growing spirit of restiveness we need in our college courses for women, to make a careful, loving investigation of the social and economic life of the Old South; we need to give our young women full and accurate information as to the beauty of family life and as to the char-

acters and achievements of their grandmothers in the gracious days of old. Such a study of the past cannot fail to be helpful in restoring a finer feeling for tradition and in cultivating a proper appreciation of proportion and perspective.

It is, of course, natural that, having been kept back all these years and even denied their rights, women should now assert their independence and rejoice in their fancied freedom, rebelling at every restriction that draws a line between their liberty and men's privileges. But women should bear in mind that they form, or ought to form, the conservative, restraining, purifying, ennobling element in our society. To them we men must look for guidance and inspiration in our struggle against the growing commercialism and materialism of the day; and to this end we must see to it that our college training, by laying greater stress on womanly modesty, reserve, and repose, shall, along with and in addition to intellectual development, ever keep alive and foster more and more of the old-time grace and charm and winning force of the Southern woman.

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